

invoked, the desired of many, the  
preserver, the fore-  
most in battles,, the relied upoo. by all,  
tae scatterer  
of enemies, the exempt from ill.

3. We incite by our adorations on tLis  
occasion  
the two divine Aswi^s, the overeoiaero of  
foes, that  
they may eotae down for our protection j?  
nd proceed  
to the dwelling of the donor (of the  
offering).

4. One of the wheels of" your car moves  
-in every  
direction; the other, impellers cf  
actions,<sup>1</sup> remains  
with you: may your favour, lords of  
rain, hasten  
towards us as a cow (to her calf) I

5. Your celebrated chariot. As WINS, that  
is three-  
banked,\* and caparisoned with gold,  
graces heaven  
and earth; come with it, UTisAryAS.

6. Bestowing upon 3MANTT the ancient  
(rain.) from  
the firmament, you enabled him to  
cultivate (the  
soil) with the plough (and reap) the  
barloy:<sup>2</sup> now  
therefore, ASTFINS, lords of rain, we  
glorify yoi? both  
with praias.

---

<sup>1</sup> *frmd* is explained *antarydmitayd prerafatt*,  
ffurgers, or  
impellers, by tke property of internal inHueri^e or  
conscience ;>?  
or it r^ay mean, *udakasya prerayitdrau*, e<  
senders of water or  
rain." [For the two wheels, see vol. i. p. 78-]

<sup>2</sup> The text has *yavam vritena. karshathah*, <sup>ts</sup> you  
till with the  
plough barley."

---

\* Sayana explains *foiandhwa* as "having three seats,"<sup>n</sup> or  
"having two poles, and a bar between them for fastening the harness/" *vandhwa* being *sdrathi-athd'Aam*<sup>^</sup> or *dwe ishe tan&i&dhye*